

# REHEARSAL.

1. The Cry of the *Whiggs* against *Priest-Craft*, is Level'd against the *Priesthood* of *Christ*.
2. This the Great *Torment* of the *Evil Spirits*, who have *Christ* for their *King*, but not for their *Priest*.
3. The *Priesthood* of *Christ* is *Delegated* to His *Priests* upon *Earth*.
4. The only way to *Heaven* that *Christ* has laid open, is, by the *Ministry* of his *Priests* upon *Earth*.
5. The Argument of the *Devil* against this, like his first *Temptation*.
6. No *Age* or *Nation* like this, for *Reviling* the *Priesthood*.
7. The Detection of a Notorious *Lie* told of a *Priest* near *White Chappel*.

WEDNESDAY, September 11th. 1706.

Country-man. **T**He *Whiggs* are very Angry, Master, with your Last. They say it is *Priest-Craft* to the Top.

(1.) *Rehearsal*. What they Call the Top of *Priest-Craft*, is, *Christ* our Great *High-Priest* in *Heaven*. Who by leaving behind Him a *Priesthood* upon *Earth*, to Celebrate the same *Worship*, and Offer the same *Un-Bloody Sacrifice* of His *Body* and *Blood*, for the *People*, which he in *Person* Perpetually Performs in *Heaven*; has, by this means, United *Heaven* and *Earth* into one *Family*. The same *Atonement* and *Sacrifice* for *Sin* being Offer'd up in *Both*. In the *One*, by *Christ* Himself in *Person*; In the *Other*, by *Priests* whom he sent, as his *Father* had sent Him, That is, with the same *Commission* of *Binding* and *Retaining SIN*, in *Subordination* to Him, and in His *Name*. And whose *Sentence* when *Justly* Inflicted, He has Promis'd to Ratify in *Heaven*. And to whom, at the *Institution* of the *Holy Sacrament* of His *Body* and *Blood*, He said, *Do this*, that you have seen Me do, in *Blessing* the *Elements*, &c. till my coming again. And he that Despises *You*, Despises *Me*. And it shall be more *Tolerable* for *Sodom* and *Gomorrhah* in the *Day* of *Judgement*, than for *Such*.

(2.) This *Torments* the *Evil Spirit* out of all *Bounds*. Here he sees his own *Ruin* and *Eternal Destruction*. Aggravated by the *Redemption* afforded *Mankind*, in the *Priesthood* of *Jesus Christ*, making *Atonement* for their *Sins*. The *Devils* know *Christ* to be their *King*, they *Feel* His *Power* to be *Superior* to theirs, and have been *Forc'd* to *Confess* it. This they *Believe*, and *Tremble*. But they *Believe* not *Christ* to be their *Priest*, that is, to make *Atonement* for their *Sins*, which is the *Proper Office* of the *Priesthood*. Thence comes their *Despair*, their *Rage* and *Envy* against *Mankind*, who have *Christ* for their *Priest*, as well as their *King*. First to *Redeem* them, and then *Give* them the *Glories* of His *Kingdom*. But His *Kingdom* is all *Terror* to those who have Him not first to

Be their *Priest*. He is *King* in *Hell*, as well as in *Heaven*. But He is onely a *Priest* in *Heaven*. And they who *Live* not in Him as their *Priest* in this *World*, will not have Him so in the next.

(3.) And to Confirm this the more to us, and that we might have it perpetually before our *Eyes*, He has *Delegated* his *Priesthood* to *Earthen Vessels*, to *Men* subject to like *Infirmities* with our selves; And gave Them the *Glory* which his *Father* had given Him, as himself expresses it, *Joh. xvii. 22.* that is, to stand in the midst betwixt *God* and *Men*, to *Transact* with them, and *Sign* and *Seal* his *Covenant* with them, in his *Name*, as his *Attorneys* or *Ambassadors*; to *Remit* and *Retain* their *Sins* according to the *Rules* he as *Prescrib'd* to them; And to Offer up the *Sacrifice* of his blessed *Body* and *Blood*. And he Commands them, to let no *Man* *Despise* them. That is, to keep up the *Dignity* of their *Office*. For by this an *Intercourse* is open'd betwixt *Heaven* and *Earth*, and the *Angels* *Ascend* and *Descend*. They who see *Christ* offer up the *Sacrifice* of his *Body* and *Blood*, are *Present* in our *Assemblies*, and behold the same thing perform'd by his *Priests* on *Earth*, in those *Symbols* he has Commanded, and call'd his own *Body* and *Blood*, for the *Remission* of *Sins*. And as the *Priests* and the *People* did *Eat* of the *Sacrifice*, after it was Offer'd; So here, we *Eat* and *Drink* what *Christ* calls his *Body* and *Blood*.

(4.) This Provokes the *Rage* of the *Devil* above all things, to see a *Heaven* thus *Instituted* and set up on *Earth*, Answering each other like two *Indemures*, the same *Worship*, the same *Priesthood*, the same *Sacrifice*. And *God* has shew'd us no other way of going to *Heaven*, but by the *Ministry* of his *Priests* on *Earth*, to whom he has committed the *Word* of *Reconciliation* and the *Administration* of his *Sacraments*. And he that will not Hear the *Church*, is to be *Reckon'd* as an *Heathen*.

(5.) But

(5.) But the Devil wou'd persuade us, as at the Beginning, not to Fear this Threat for that *We shall not surely Dye*, tho' we go out of this Road which God has prescribed us. No. But we shall be as Gods, we shall be all Priests and offer up Sacrifices, every one for Himself. And what signifies these outward Institutions? They are all Priest-Craft! Do you think God wou'd Damn a Man for Eating an Apple, tho' it were Forbidden; or for not Washing himself, or taking a little Bread and Wine, tho' it were Commanded? And what are these Priests, that wou'd Arrogate this to themselves? Look upon them, what do you see in them, more than in other Men? By these sort of Arguments the Devil has Seduc'd many. And in all Ages his Malice has been chiefly exerted against the Clergy. For the Institution of the Priesthood is the Destruction of his Kingdom.

(6.) Country-m. But surely, Master, there never was an Age like this. Or ever such a Nation as this. For the Ridiculing of the Clergy is now become the Pleasantry of the People. And there is a Set of Men Employ'd to Pick up Stories of the Clergy, and Print them all over the Kingdom. You have Detected so many of these False and Scandalous Stories, besides exposing the Vileness of this Method, that one wou'd think they shou'd be Asham'd to Prosecute it any further. But it has not stop't them, they still go on. And you must go on, Master, to Detect them, as far as the Circumstances come to your Knowledge. It is a Justice both to the Injur'd, and to the Nation, that they be not impos'd upon. Besides, these Clergy are in hard Circumstances. What shall they do? It wou'd Expose them to enter the Lists with Men of such Prostituted Characters as these who Blacken them. And other Justice against them, I know not how they can get. Nor can they make their Defences so Publick as these malicious Papers which fly about the Nation.

(7.) The Observer of the 31 last Month, Vol. 5. N. 48. Tells a Story of a Parish Priest, not far from White-Chappel-Barrs and a Hog-sheep, who was Steward, he says, not long since, to a Gardners or Florists Feast, and brought with him a very fine Auriculas (as he spells it) which he Dignify'd and Distinguish'd (Ridiculing the Form in which the Clergy are usually Pray'd for) by the Name of the TACKER. And adds, I fancy he was that PRIEST who turn'd himself into a Bully on board a Ship, and help'd to Drink Dead a brave Young Gentleman, one of the Queens Sea Captains. Have you heard any thing of this Master?

Rehears. Yes, I have, and can assure you, That the whole is a most False and Malicious LYE. That Gentleman thinks it no Discredit to him, that he Voted for those they call Tackers. The Cause of the Tackers has been Bandy'd in Print. And the Tackers think they have not the Worst of it. I do not intend to Revive that Dispute. But it is a full Answer to the first of

these Stories about the Auricula if it were True. But it is wholly False. For that Gentleman was no Steward to any such Feast as is here mention'd, nor Present at any Feast where any such Auricula was brought, therefore cou'd not bring any such Auricula thither, nor did he send any. The Auricula meant is still in his Ground where it was Rais'd, and was never out of it. And he did not give the name of Tacker to that or any other Flower he had. All which I have seen under his own Hand in a Letter he wrote to a Friend, to satisfy him in this matter. But that which gave occasion to the Story was this, I'll give it you in the words of his own Letter, thus he says, There were two or three Gentlemen once in my Garden, (who by the Bye, are of a Principle the Reverse to the TACKERS) who saw a Flower of mine they thought very fine, and ask'd me the Name of it. I told them it was a new Rais'd Flower, and had no Name. But that I design'd to call it the PRINCESS SOPHIA. Upon which one of them, Jestling with me, said, Had you not best call it the TACKER? I carry'd on the Humor, and Reply'd, Gentlemen, you are very Obliging, and I think the Flower do's very much Express a TACKER, for you see it is true Blue, Rich, and Glorious, and will never Run from its Colour. Which occasion'd Laughing among Us. And the Name has stuck to the Flower ever since.

Country-m. This shews how they can Graft Stories and Improve upon them. No Man is safe from them. For as the Observer tells the Story, there is not one Word or Circumstance of it True. Yet it wou'd have Pass'd, if you had not given us this Account of it.

But now, Master, for the Story about the Captain. For that is Really Horrid and Scandalous, if it be True. For a Clergy-Man to Drink a Sea Captain DEAD! And aboard his own Ship too.

Rehears. There is a full Account of this likewise in the Letter. But I have not time to tell it you now. You shall have it in the next. And you will see it to be as False, and much more Malicious than the Last. And this Gentleman (whom Tutchin in Contempt, as he thinks, calls Priest) has Good Vouchers to Produce for what he says, if there be any Occasion for it.

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